DOCUMENT RESUME

ED 289 666 RC 016 533

AUTHOR Friesen, John W.
TITLE Teaching in the Native Outreach Program at the University of Calgary.
PUB DATE Oct 86
NOTE 23p.; Paper presented at the Mokakit Conference of the Indian Education Research Association (Winnipeg, Manitoba, Canada, October 17-19, 1986).
PUB TYPE Reports - Descriptive (141) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *American Indian Education; American Indians; *Canada Natives; College Students; *Extension Education; Foreign Countries; Higher Education; *Outreach Programs; Program Descriptions; Program Evaluation; *School Community Relationship; Student Personnel Services; *Student School Relationship
IDENTIFIERS *University of Calgary (Canada)

ABSTRACT

In 1972 the University of Calgary began an outreach program involving students at the Stoney Indian Reservation at Morley, which is located 35 miles west of Calgary. Later, the program was expanded to include several other Indian reserves. In the fall of 1986, the university graduated the 100th Native student, many of whom had taken training in the outreach program. In addition, the Native Student Services resources available on campus which are part of the Native Centre have sustained many Native students and served to foster a very positive influence toward higher education in their home communities. This report provides a history of the outreach program's 15 years of operation, noting problems and poor decisions as well as accomplishments. The concluding section proposes essential indicators of program success including respect for Native values, philosophy of biculturalism, emphasis on all aspects of personal development, and acceptable academic standards. (JHZ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED289666

TEACHING IN THE NATIVE OUTREACH PROGRAM AT THE UNIVERSITY OF CALGARY

John W. Friesen

Department of Educational Policy and Administrative Studies

THE UNIVERSITY OF CALGARY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

John W. Friesen

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

A paper prepared for the Mokakit Conference of the Indian Education Research Association, The University of Winnipeg, October 17-19, 1986

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

RC016533

TEACHING IN THE NATIVE OUTREACH PROGRAM AT THE UNIVERSITY OF CALGARY*

In 1972 The University of Calgary began an outreach program involving students at the Stoney Indian Reservation at Morley, which is located thirty-five miles west of Calgary. Later, the program was expanded to include several other Indian reserves and in the fall of 1986 the university graduated the one hundredth Native student, many of whom had taken training in the outreach program. In addition, the Native Student Services resources available on campus which are part of the Native Centre have sustained many Native students and served to foster a very positive influence toward higher education in their home communities.

Intent of the Program

The motivation for designing off-campus university opportunities such as the Outreach Program originated with Native leaders. They reasoned that an on-site university operation would reduce the formidable elements of attaining a higher education in an urban setting and provide a kind of down-home atmosphere to the process. The need for leadership training was premised on the assessment by Native leaders that to function effectively in the modern technological world, all the skills and knowledge that might be attainable should be developed by

---

*The author would like to thank Dr. Bea Medicine, Carole Benner and Linda Brandley of the Native Centre for reading the manuscript and offering many valuable suggestions.

their youth. It was also felt that a localized version of university education should incorporate local content and relate better to community goals. This plan was not in any way to be interpreted as reducing academic standards but rather fulfilling them with a view to operationalizing the concept of cultural relativity.

Initial outreach endeavors of The University of Calgary met with many unforseen obstacles that hindered the fulfillment of envisaged goals. The first curriculum was devised on the basis of the availability of instructors and students for instruction. In the program conducted at the Stoney Indian Reservation at Morley, students often encountered a weekly schedule without an idea of what would transpire.[1] Later this disorganization was overcome, new problems arose, and these too were resolved. After fifteen years of operation, the Outreach Program appears to have settled in as a regular institutional component but with sufficient inbuilt flexibility to meet new challenges.

One of the practical aspects of an on-site university program has to do with the maintenance of tranquility for student family life. Since most of the students involved in the initial years of the program were parents with children, they were delighted to find that they could complete three of the four years of a degree program without having to leave their families, relocate them or try to function in the context of two different living environments, one at college and the other in weekend trips home. Most of the sites served by the university are too far away to encourage commuting, although individual Stoney and Blackfoot students have undertaken such efforts from time to time.

The original curriculum of the outreach program was geared to the preparation of teachers with the three year local component to include a practicum opportunity. Several students chose not to complete the three years on-site, or opted for other majors by transfering credit for courses they had taken to different faculties, social work being a heavy favorite. Undoubtedly, local needs in social work motivated such moves. Courses provided were sufficiently general in nature so that a teaching major could be pursued by the student in the final on-campus year. Most of the first graduates chose to become elementary teachers, although their choice may also have been precipitated by the local market.

Despite their best efforts to relate to the Indian community, people not familiar with reserve life find it difficult to be effective in those settings. Thus the need to prepare Native teachers was a push factor for the program, although that attainment in no way assures success on the part of their students. In addition, university graduates often find undue pressures when they return to work at home in terms of the way they are expected to model behavior for younger people, or even to share the financial benefits of their attained profession. Still, when it comes to sensing "where the student is at" for readiness to learn, the Native teacher has several culturally-related advantages. The pupil may be addressed in the Native language on occasion (if the Native teacher is from that reserve and speaks the language) and the teaching of social studies, for example, can be made relevant by using local examples. Perhaps the most important advantage is in demonstrating to younger people that Native people can

be successful in academic and professional endeavors and yet be part of a functional Native culture.

Role of the Tutor/Advisor

After several years of involvement with the Outreach Program one has had the opportunity to work with a variety of support persons in the office of tutor/advisor (hereafter called tutor). Essentially, this office represents a kind of "affirmative action" component in that the person is available for special assistance and consultation in ways that the university student on campus may not experience. A close examination of resources available to the average student on campus will reveal, however, that most such students are either not aware of available assistance or deliberately choose not to seek it out. At The University of Calgary the Student Services offers a wide variety of help in the form of counselling, study skills, and effective writing. In fact, a convincing case could be built for the argument that on-campus students have a much better opportunity to obtain needed help than those involved in the Outreach Program. A particularly strong argument could certainly be made with regard to library resources which are minimal at best on Outreach sites.

The role of the resident tutor is multi-dimensional. As an academic assistant the tutor will attend the various classes offered in the Outreach Program, take notes, help with written assignments, and, if requested, go over the notes with students after hours. One tutor I worked with kept the class for an hour or two at the end of each day simply to review the highlights of the lectures. In the practical realm this same individual often accompanied the bus driver when

picking up the students so they could have extra time en route in discussing academic matters.

Much of the tutor's time is taken up with personal matters, listening to people in conflict situations. Outsiders rarely comprehend the challenges faced by Native people who aspire to academic careers and then try to fit such thinking and activity into the milieu of reserve life. Reserve life tends to be much more relaxed than an academic lifestyle allows, and pressures to participate in family affairs instead of studying are immense. It takes a very special person to help the student put it altogether in a meaningful yet effective way, and the qualifications for the job are primarily personal rather than cultural, academic or professional.

Vignettes of Outreach Life

Instructors in the Native Outreach Program have the opportunity to add a dimension to their academic careers not easily obtainable in the traditional academic setting. Two of these challenges pertain to travel and lodging. In the case of a reserve close to the university, it may simply mean packing a lunch and driving to the teaching location. Sites requiring an overnight stay or perhaps a longer duration may mean living out of a suitcase or bunking in with local residents. In the program conducted at Fort Chipewyan in northeastern Alberta the arrangement for me was to spend a week on site and the next back on campus. Other instructors remained on site for longer periods of time. It was quite the experience to trade environments on such a basis, one week pulling a toboggan loaded with books and supplies for one mile to the teaching site in temperatures registering 46 degrees below zero for weeks at a time, and the next spent in

riding to work in a well-heated automobile in much less severe temperatures.

Weather conditions do more than inconvenience travel. At Fort Chipewyan we found it necessary to change locations several times during severe weather to find a building that could be properly heated. Using the community building was a third location for one program and even then we found it necessary to move to three different areas of the building as the heat diminished and the facilities showed the strain of constant cold. When the water froze and outside toilet facilities were left as the final avail, it was the last straw. Repairs finally had to be made.

Weather conditions are not the only challenge in the north. Library facilities are definitely limited, and it may require some effort to find needed technical equipment. This sometimes means finding the movie projector which can be in use at any number of locations, i.e. the primary or secondary school, band office, nursing station or alcohol centre. As a last resort, I personally bought a second hand movie projector, slide projector and overhead projector and stocked them in the car for use on locations near the city of Calgary. In northern locations, such as Fort Chipewyan, I relied on the luck of the draw in finding the equipment.

In one rather humorous situation when we found it virtually impossible to darken a room to see a movie, the students procured a large rock to use as a hammer, some old blinds and a few nails and literally shut out the light by covering the windows by manipulating this set of supplies. That same group of students located a set of travel posters from sunny spots around the world - Florida, southern

California, Greece and Hawaii - and plastered the walls with them to lend warmth if not imagination to the classroom atmosphere.

A special advantage of teaching in the Outreach Program is that of working closely with a smaller group of students than is possible on campus. Often the informal times before, between and after classes are special times of learning for both instructor and student as personal insights are shared about academic and personal matters. Eating lunch together is perhaps the most relaxing time and since outreach students tend to be a little older, the exchange can often be quite colleagial. Oftimes, special problems arise in which the entire group can participate; for example, if a car won't start, everyone tries to help out; someone has forgotten their lunch and everyone shares a little of theirs; and planning a party to celebrate the semester's end, particularly at Christmastime, is everyone's concern. In the program conducted at Old Sun College on the Blackfoot Reserve east of Calgary, it was possible for the instructor to accompany students on a bus for field trips to various area schools. A two-hour bus ride can become pretty boring unless some form of entertainment is invented to pass the time. A lively sing-song of country and popular tunes with the occasional Christmas carol thrown in can greatly aid in such a situation. And when a group becomes a "choir" a special bond of unity develops that will prevail throughout a student's academic program and, hopefully, even long beyond that.

Struggling For Relevancy

Most outreach instructors try very hard to incorporate local themes and interests in the curriculum, although the details of such a quest has to be left to the individual instructor. In the case of a

drama course, one instructor devised a video film with her students which was shown on local television a number of times and earned a permanent place in The University of Calgary film library. An English instructor relied heavily on Native-produced materials in teaching about grammar and syntax, and in education, students were sent into the local community to discover what concepts of schooling prevailed among various community functionaries. A special essay on school aims included interviews with local band council members, business people and educators, and attendance at school board or education committee meetings. Results of these surveys often surprise students, perhaps because they tend to take matters for granted when it comes to the operation of their local schools - obviously their impressions in that regard differ little from the perceptions of most Canadians.

A special assignment undertaken by a group of students in the Fort Chipewyan Outreach Program was to gather opinions on education from community functionaries with a view to planning improvements. At that time (1982) the community was examining the feasibility of uniting two school campuses into one, i.e. the Indian Affairs school and the Northlands School Division facility, and there was concern that the new arrangement should serve to foster the ideals of education in a more effective manner. Specifically, the student project centred on seven concerns:[2]

1. What are the commendable elements of schooling currently functional in Fort Chipewyan?
2. What are some of the educational needs presently not being met by the schools?

3. What role do or should parents play in teacher selection and school operation?
4. How can additional input from community personnel enhance the curriculum?
5. What is the present function and effectivity of the local Parent-Teacher association?
6. What might the role of the non-professional educator be?
7. What are the factors that lead to a high drop-out rate and low attendance at school?

In all, the students contacted individuals representing thirty community agencies, and the results of the research are sufficiently interesting to merit a summary. On the positive side, schools of Fort Chipewyan were commended for initiating a community newspaper, encouraging community use of facilities, employing local university students as substitute teachers, promoting Native culture through the teaching of arts and crafts, and hosting such events as community dances. In addition, various respondents expressed appreciation for the concern which teachers demonstrated regarding student achievement and mentioned the fact that school staff had been very cooperative over the years with regard to encouraging parent-community involvement in the schools. It was soon obvious to the researchers that even though the profile of the schools was positive with regard to concern for local education, the follow-through with regard to student successes did not produce very enviable results.

The Fort Chipewyan schools did suffer some criticism with regard to failing to maintain academic standards or providing a relevant curriculum. Community residents also commented negatively with

regard to the "product" of schooling in terms of employability of students on completion of their education. On the surface the criticism appeared to have some validity, but even a peripheral examination of the economic scene at Fort Chipewyan reveals a lack of jobs insofar as preparation for the economic market is concerned. Unless the high school particularly sees its mission as one of preparing students to live elsewhere than in Fort Chipewyan, it can hardly be faulted. With trapping, fishing and hunting on the decline in most northern settlements, the only option for people is to seek employment in nearby oilfields. With that market in as subdued a position as it currently is, there is even less reason to blame the school and less optimism to be raised with regard to future employment.

The plea for enhancement of employment opportunities through schooling has echoed throughout Native communities for decades. In 1971 the Indian Association of Alberta requested the allocation of funds so that a continually increasing number of students could avail themselves of the opportunities for training in order to pursue a life's work with the greatest effectiveness.[3] This report was complemented by the work of the provincial Task Force on Intercultural Education in 1972 which stated the need for job preparation for Native people in vocations which would utilize their particular talents and interests and allow them to remain in their own communities insofar as it would be economically feasible.[4] When the much-quoted document of 1972, arguing for Indian control of Indian education was published, it was more specific with regard to Indian vocational needs, but failed to address the issue of <u>providing</u> an economic base for the fulfillment of those needs. The Report called for adult programs to include business

management, consumer-education, leadership training, administration, human relations, family education, health, budgeting, cooking, sewing, crafts, Indian art and culture, and suggested that such training should be carried out under the auspices of the local Band Educational Authority.[5]

The dilemma of seeking to emphasize vocational preparation for Native people for the northern marketplace is countervened by a lack of opportunity. There are no major industries in such regions and even though the business and job components of educational programs may be stepped up there is no place to receive graduates when they have completed their work. The exception has been with regard to teaching, social work and other "people" professions. In a very real sense the problem is political and economic, and the best of efforts, educationally, will not improve the situation. The irony is that well-prepared youth are forced to leave their respective communities to practice their skills, thus raising the question of education comprising an interference factor to Native life, rather than a help. The relevance of the training to local needs will not make a difference; in northern communities there are much larger economic questions that require an urgent answer. Some of the bands further south have managed better along these lines. The Bloods, located south of Cardston, Alberta, for example, have developed successful industries in housing development, jewellery, ranching and potato growing.

The development of receiver systems for Native university graduates is not sufficiently addressed in current commissions and reports, two of which come to mind in the Alberta context. The Committee on Tolerance and Understanding devoted an entire report to

the question of Native education in the province in 1984, and though the mission of education was identified as having to address the questions of enhanced self-esteem among Native students and the ability to develop critical thinking skills, no suggestions about how these might be deployed in an economic or vocational context were offered.[6] The report does indicate that an effective educational program should prepare students for specific professional tasks, i.e. counsellors, home-school liaison workers, teacher aides, and language and cultural specialists, but all of these are within the context of educational institutions only.

A second Report is the Native Education Project of 1985 which offers a policy statement for governmental consideration based on the viewpoints of Native people representing a wide variety of reservations and professional posts. The primary focus of the Report is with regard to the appropriateness of modern education to Native needs and recommends the incorporation of Native values and life-style content in the curriculum, and the involvement of Native parents in educational decision-making.[7] No attention is given the question of finding employment for Native students when they finish their training or attempt to utilise it in local Native communities.

Students in the Fort Chipewyan program discovered that parental involvement in educational matters was minimal for several different reasons and they could not merely be described as being disinterested. Many of their contacts suggested that the habit of a few outspoken individuals to offer their opinions at meetings drove the more timid persons away. It is important to speculate that the movement toward local control currently highlighted in most Native

communities will not assure additional local input unless the matter of proper representation is resolved. Parents who are interested enough to involve themselves in educational operations should also be guaranteed a platform so that their concerns might be heard. It was disheartening for the Fort Chipewyan students to find that only six persons from the local community showed up for a public meeting called to share the results of their research, but on the positive side it also motivated them to work harder to promote education on the home front.

It has been at least fifteen years since the practice of unfair and erroneous representation of Native culture in school curricula has been pointed out, and considerable headway has been made to incorporate more accurate accounts. Much of the information has been accumulated and presented by Native people with a view to assisting Native students to develop more positive outlooks toward their cultural background. In the Fort Chipewyan project, student researchers found their audience divided on the issue of including Native data, and part of the concern had to do with a worry about adhering to provincial standards of education if other than the traditional content was treated. A similar topic has emerged at the college level at times, and outreach instructors have wrestled with that challenge in every course offered on-site.

Educational investigations of every kind inevitably have a way of coming down on the well-publicized phenomena of student absenteeism and the high drop-out rate in Native communities. There is no singular answer to these unfortunate happenings, but traditional investigations render comments about lack of motivation, lack of employment possibilities, alcoholism, and the inadequacy of positive role

models. Similar conclusions may be drawn at the college level with some programs reaping much better results than others. Although not scientifically verifiable because a formal evaluation has not been accomplished for the Calgary program in the last fifteen years, there appears to be a correlation between program success and access to and familiarity with urban centres. This has been the case with regard to two reservations on which courses have been offered for the last several years, but it is not so with regard to a reservation that meets the criterion of proximity to an urban setting; the unexplained factor there appears to be the availability of a high source of personal income. With adequate monies coming in regularly from oil and gas revenues, students from that reserve feel that higher education has little to offer them and only a few university graduates have emerged in the community. One might also observe that even though the reserve has been fortunate in having access to a large income, little of it has been directed toward money-making ventures so as to assure trained youth a place to ply their trade.

The Native Centre

The transition to campus life for the final year of a degree requirement can be quite traumatic for Native students, particularly so if they have never experienced urban life in any dimension. Recognizing this challenge, The University of Calgary has taken appropriate action to establish a "resting place" for Native students on campus known as The Native Centre. Lodged on the fourteenth floor of the Education Tower, the Centre is responsible for several sub-programs such as the Outreach Program, the Native Student Services, and the Health Science Project on the Blackfoot Reserve. Its facilities include

the Red Lodge, which is a student drop-in centre, a series of offices for the Director, secretary, tutoring and advising services, study carrels, a computer room, a study room, etc. The decor of the area portrays elements of Indian culture with a variety of pictures and paintings of Native art hung in conspicuous places. Notices of rodeos, pow-wows, conferences, and Sundances hosted in the province periodically decorate the bulletin boards, and their regular appearance gives testimony to the high level of activity directed toward the revival of Native culture today.

The Red Lodge is a favorite place for Native students at the university, both as a haven for relaxation and for educational assistance. Many times seminars, films and discussions are held in the lodge over the noon hour and it is the gathering place for the Native Students' Club which is affiliated with the facility. Working with the club in promoting a sense of community and cohesiveness, the Native Student Services regularly sponsors educational/cultural events and participates in Indian Awareness Week on campus. The executive has also tried to offer personal services in the nature of where to obtain financial assistance or find practical help. A visit to the Red Lodge readily reveals the personal element in its operations; a large blackboard situated at one end of the room conveys personal messages from students, e.g. "Allan, please call Terry before class because I need my psychology book back!" Other items pertain to announcements of social events, job opportunities and academic deadline reminders. In short, it is a nice place to visit.

The nature of help required by students who frequent the Native Centre is usually an admixture of personal and academic. The

tutors provide individual and group counselling and advising on academic matters but they may also make referrals for personal problems. The process is generally quite informal and the day-to-day exchange of the tutors and students is very friendly. Students can and do make formal appointments to obtain assistance, but the staff tries very hard to foster a fraternal atmosphere which puts students at ease in both formal and informal settings. Extracurricular socializing often takes place in connection with the Native Centre featuring picnics, potlucks, etc. in which both staff and students participate on a fraternal basis.

The Centre staff are constantly engaged in tasks that will make their work more successful, most of them involving student participation, and many of them drawing on the insights of an advisory group. Establishment of and participation in seminars and conferences has enhanced staff skills considerably and there are several individuals who have now been with the program for at least a decade with the result that their experience has been proven invaluable to the program. One such office is that of the secretary, who effectively transmits messages across the various sections of the Centre and the Indian Affairs Branch counsellor who maintains a vital tie with the Federal Government. A serious attempt to have Native people on staff has been partially successful in that at least one Native person has always been functioning in the program. Combined with other efforts, the program now has retention rates of over eighty percent compared with only twenty percent in the initial years.[8]

Evaluating the Outreach Program

In the initial years of operation the role of Native Student Services and the Outreach Program were carefully observed and formal evaluations were undertaken. It became clear that the operation was basically a success, and with the occasional change in the makeup of staffing or financial shifts, the attached Office of Educational Development was discontinued and formal evaluations ceased. Informal evaluations have occurred periodically; for example, students have referred to their experiences in their papers, and related discussions have reflected a similar positive note.[9] The fact that requests for additional outreach programs have come from various reserves also attests to the popularity and success of such a venture. There is no question that the university's role in Native higher education has been significant.

On a more specific note, considerable advantage could be derived from a thorough evaluation of the Outreach Program as well as the Native Centre since it has been a decade when one was undertaken. Specifically, such an evaluation should tackle three fronts - Native community liaison, staff utilization and student needs. The first focus would be directed toward determining community concepts of university endeavors, that is, the degree to which community concerns are being met by current programs. There is some indication that a gap still exists between university and community with regard to successful liaison. University opportunities need to be publicized in the marketplace as well as in school in order to acquaint individuals with new possibilities in training. Also, the development of a stronger support system for students in process needs to be investigated

because community residents are sometimes uneasy in the presence of their university members and the latter often feel misunderstood by family and friends. An evaluation should look at ways of building better bridges of understanding between university and Native community so that students are not caught in midstream. Emphasis on obtaining community opinion as to how to accomplish this goal should be a priority.

After fifteen years of operation even the best of organizations run the risk of stagnation, sometimes in structure or function. Staffing at the Native Centre and with regard to outreach programs has adopted a fairly established format and while the inherent effectivity appears to be evident, an analysis of staff roles is appropriate. Without such examination, staff energies and talent may be misdirected or even become redundant. Evaluative procedures need to glean suggestions from at least three important constituencies, that of faculty, staff and students.

The underlying objective for the Native Outreach Program is the provision of adequate educational opportunities for Native youth. While these needs have comprised academic, economic and personal dimensions, they have also changed with the times. Thus the provisions of a decade ago may no longer be relevant. As university programs change, the student is affected. Economic trends in the cities are reflected in terms of accommodation needs, transportation, and family life needs. Still another factor is the personal element of Native education; most Native students still experience culture shock when moving from the reserve to urban centres. It is not advisable to

rest on the laurels of the past in devising appropriate adjustment maneuvers and the process may require an additional look.

In the final analysis it is always good practice to examine periodically those academic procedures which have a high degree of personal significance attached to them, and the Native Outreach Program is no exception. In fact, because of the implications it conveys in terms of the future of Native culture, it is of the utmost importance. As Bruce Sealey has stated, "To a great extent education will be the key that allows [Native] people to enter the mainstream of society and operate within it as equals."[10] Whether or not the Native people choose that option or continue to thrive in the reserve setting, their chances of success will be significantly improved through higher education. To that end, the Native Outreach Program of The University of Calgary has played a significant role.

Continuing Questions

As the Outreach Program proceeds, a series of questions will continually need to be raised as a thermometer to assure relevancy and appropriateness. The essential indicators in this process include these components: Does the outreach program

1. adequately incorporate and respect traditional Native values?
2. reflect local motivation and direction?
3. play a complementary role in relation to community and individual lifestyle?
4. convey a philosophy of biculturalism?

5. contain enough emphasis on all aspects of personal development, i.e. economic, social, governmental, spiritual, etc.?
6. adequately prepare students to choose the nature of their future lifestyle?
7. assure acceptable academic standards?

These indicators need to be checked with the various sectors involved: Native leaders and community members, graduates and employees of graduates of the program, faculty, students and staff of the Native Centre and government personnel. If a program of this nature is to be successful in the fullest sense, it will need to reflect the above concerns as well as to be open to change. Like any human endeavour of such magnitude, it will be an activity with many owners and visions, but it will also be one of great potential and actual delivery.

FOOTNOTES

[1]I.R. Brooks, Fourth Evaluation Report, Native Student Services, Office of Educational Development, The University of Calgary, 1976-77, 42-43.

[2]John W. Friesen, "Challenge of the North - for teachers". Canadian Journal of Native Education, Vol. 11, No. 3, 1984, 1-14.

[3]Proposals for the Future Education of Treaty Indians in Alberta, a Brief to the Educational Planning Commission of the Province of Alberta, submitted by the Indian Association of Alberta on behalf of its Indian membership, Harold Cardinal, President, January 1971, 183.

[4]Native Education in the Province of Alberta, Report of the task force on Intercultural Education, submitted to the Hon. L.D. Hyndman, Minister of Education, Government of Alberta, June 1971, 162.

[5]Indian Control of Indian Education, Policy paper presented to the Minister of Indian Affairs and Northern Development by the National Indian Brotherhood, Ottawa, 1972, 12-13.

[6]Native Education in Alberta, Committee on Tolerance and Understanding, Discussion No. 2, Calgary, 1984.

[7]Native Education in Alberta's Schools, Native Education Project, Edmonton: Alberta Education, October 1985.

[8]See Emily Gallant, "Native Student Services: The University of Calgary", in John W. Friesen, Field Experiences in Multicultural Education, Vol. 2, The University of Calgary, 1984, 177-198.

[9]See Understand With Head Held High, Papers of a study conference on Canadian Indian Biculturalism, Native Student Services, The University of Calgary, 1982.

[10]John W. Friesen and Terry Lusty, The Metis of Canada: An Annotated Bibliography, Toronto: Ontario Institute for Studies in Education, 1980, vii.